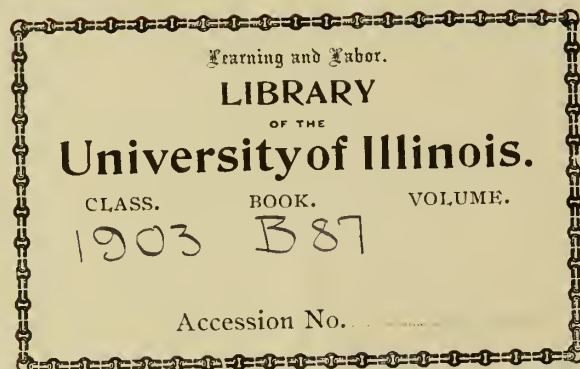


BULLARD

American Protestant  
Church Building

Graduate School  
M. Arch.

1903



Learning and Labor.

LIBRARY

OF THE

University of Illinois.

CLASS.

BOOK.

VOLUME.

1903

B87

Accession No. ....



The person charging this material is responsible for its return to the library from which it was withdrawn on or before the **Latest Date** stamped below.

Theft, mutilation, and underlining of books are reasons for disciplinary action and may result in dismissal from the University.

UNIVERSITY OF ILLINOIS LIBRARY AT URBANA-CHAMPAIGN

BUILDING USE ONLY

SEP 30 1975

SEP 30 1975

SEP 30 1975

SEP 30 1975

L161—O-1096



34  
100

# THE AMERICAN PROTESTANT CHURCH BUILDING

BY

SAMUEL ALEXANDER BULLARD, B. S., '78

## THESIS

FOR THE

DEGREE OF MASTER OF ARCHITECTURE

IN THE

GRADUATE SCHOOL

UNIVERSITY OF ILLINOIS

1903



1103  
857

UNIVERSITY OF ILLINOIS

June 1, 1903 190

THIS IS TO CERTIFY THAT THE THESIS PREPARED UNDER MY SUPERVISION BY

Samuel Alexander Bullard, B.S., '78

ENTITLED The American Protestant Church Building

IS APPROVED BY ME AS FULFILLING THIS PART OF THE REQUIREMENTS FOR THE DEGREE

OF Master of Architecture

*A. Clifford Piskew*

HEAD OF DEPARTMENT OF Architecture

65898







## THE AMERICAN PROTESTANT CHURCH BUILDING.

It is always interesting to visit a large and impressive public building. Especially is this true if the building has been designed and erected with the purpose to which it is to be devoted constantly in the minds of those charged with its construction. There is much to see that calls for admiration. Those charms which so much attract such as proportion, symmetry, grace, are pleasing and win the attention of those who are artistically inclined. The pleasure of examination is further increased by constantly discovering those many little surprises which the superior designer delights to half hide in his work. But the profoundest impression is made when one sees that intricate problems involving the soundest reasoning have been mastered and that the skilfulest artisans have put into the work something of themselves which remains, though they are not. The appreciative man or woman will see that corridor, office, reception room and hall are accurately balanced and proportioned to exactly promote the duties performed in each singly and combined; that doors are in sufficient number, rightly located and of proper sizes; that windows are suitably located and of sizes proportioned to the light



Digitized by the Internet Archive  
in 2013

<http://archive.org/details/americanprotesta00bull>

necessary to each compartment; that stairways, elevators, means of ingress and egress are proportioned to the number and frequency of visitors; that heights of ceilings and length and breadth of rooms are decided with the purpose of giving comfort in sitting, hearing and seeing to all the occupants, occasional and regular, whether they participate in active operation or share only in passive enjoyment; that a regular temperature and a healthful atmosphere are maintained through mathematical calculations of radiators, boilers and conducting pipes, ventilating ducts, rarefaction of gases and thermal units of fuel; that decorations in carvings, draperies, plasters and frescoes are artistically designed to best prepare the minds of the patrons for the highest and best activities encompassed in the purpose of the building; and above all that foundations, floors, walls, ceilings, columns, beams, roofs, are all carefully planned for the service to be required of each, regularly or in emergency. And in seeing all this such a person will wonder how it was possible to bring all these strange and foreign particles into such harmonious relations that they are made wholly promotive of man's good





and enjoyment.

Such reflection must lead to the conclusion that a building of such importance and usefulness is a great achievement of men's thought, - not of one man's, but of many, - and that as such was developed only through a long series of experiments and painstaking labor.. And such conjecture is really the truth. It is one of the many great human successes. We enjoy the sight of a stupendous locomotive capable of exerting titanic power, and wonder how it was possible for it to be made in such perfection. The same truth applies. The great machine is a development. Each part of its composition represents the persistent thought of a giant mind in a long series of calculations and experiments. Every bolt and nut and rod and lever, every piston and eye and pin and cock, every gauge and pump and hinge and grate, every pipe and wheel and catch and spring, every brake and pinion and box and pulley, every shaft and door and ratchet and board, every shield and spoke and axle and standard and valve and flue and tube represent each the extended labor of strong and studious men. That is the reason that a locomotive is so capable and efficient.



Great labor cannot be performed quickly, so we easily consider the locomotive to be the result of many years of experiment and improvement. We experience the same sensations in looking on a great ship. Perfection in ship building was not attained by one great bound that suddenly overcame all obstacles and difficulties. It was brought forth gradually and by the most strenuous labor, by the putting of many minds together and by the toilsome yet sweet labor of many hands. So too the great building we are contemplating is a gradual development, a slow and tedious growth through many, many years.

Every particle has been tested and tried from the rock on which its sleepy foundations rest to the glittering polish of its loftiest vane. By what toilsome ways have men come to know the composition of the rocks, those which are the most useful, and the best manner of dressing them with least injury to their crystalization! How great the work and how long the experiments which revealed the cements and limes and mortars their good qualities for approval and their faults for dismissal! Whence came the knowledge of the clays, their best composition for working and modelling, the effects produced





by fire upon them and their final evolution into beautiful terra cotta, bricks and tiles but in ages of scientific research coupled with careful experiment! The long and devious way from the ore beds of the mineral fields to the finished products of planished copper and moulded iron, of forged steel and hammered brass, of polished bronze and pressed zinc, of rolled tin and garnished nickel, of burnished silver and beaten gold is a toilsome one dedicated by the sacrifices of many lives in painstaking labor and decorated and garnished in festoons of brilliant thoughts of the brightest men.

Through what weary paths of sacrifice were forged the methods which make possible the forging of rods and beams to carry with gentle grace a ponderous roof or lofty dome. What a long list of patient men who have lent their brains and backs to the solution of the problems involved in building! The list begins back in almost primal days and has ended only with today. The work will begin again tomorrow and go on forever. Nor will such perfection be attained that there will be no further advance in building so long as this flesh contains mortality and men dwell in houses made with hands.



Perhaps in no department of man's life do we find greater distinction between the buildings of the beginning and of today than in those used in man's religious devotions. Some peoples have advanced and improved very greatly from the primal days while others retain many of the original features of the beginnings.

Leaving aside the interesting study of the methods of worship of the several great and small peoples of the world during its historical life, it is our purpose to consider the marvelous advancement made by man in the expression of his religious nature called out by Christianity, and in the buildings or structures used by him in his ceremonial worship. And we shall let our study terminate in the buildings used today by the great Protestant Church in its several denominations.

We shall find it delightful to go back to the earliest we know of the methods employed by men in Jehovah worship. It is the sublimest worship on earth today. It always has been; and also has been the most important, both in determining the morality of men's lives, and in determining the amount of wealth men will put into religious structures.





We know of no formalities in worship when man walked and talked with God in primal innocence and purity. Perhaps there were none; or if there were, they were of such a spontaneous nature that no rules or restrictions curbed the expression of man's pure and holy adoration.

The first structure of which we have knowledge which men used in their expression of worship was an altar of earth or of unhewn stones. It was but a pile of earth or of gathered stones roughly laid together to form a table on which the rites of burning sacrificial offerings were performed. In Exodus, 20, 24, and 25 we have the first recorded command of God concerning a structure to be used in worship of Him. "An altar of earth thou shalt make unto me, and shall sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it." In a later command of God to Moses he directed Moses to give the people the law and say to them that when



they should come into the land God had promised them they should set up great stones and plaster them with plaster and they should write upon these stones all the words of the law. Along with the order of this observance the people are further directed to build an alter unto God of stones whole and untouched by an iron tool.

We are thus led to suppose that in primal days when worship was wholly individual or sacred to one family that the acceptable expression of his worship was through the use of a most primitive structure of stones.

In this way the soul of man found communion with God, and God was pleased to manifest himself unto him. When man increased in numbers and began living in groups or communities the same means of worship were employed: an alter was erected and it was enjoined that it should be of undressed stones. The only reason which we can now see for the use of undressed stones in the erection of altars is that any individual would be able to construct one; and he could do so at once and anywhere so that his worship need not be postponed or abandoned as would often necessarily be the case if the alter were more





elaborate or required skilled men to construct it. When the worshipers of Jehovah became settled together under community regulations God directed the construction of the tabernacle and established a ritualistic worship of which the altar - a more elaborate one than in the nomadic days - was only a part of the construction used. It is not to be supposed that the structures used in the worship were a part of the worship itself; but that the worship was wholly in the heart of the individual, while the use of the implements was but an outward expression of an inward concept and act of devotion. So, too, today the building and all its accompaniments which are used in the service of God's worshipers are but the means of assisting men and women to express outwardly a devotion that is wholly within their souls.

As God had given a divine command declaring the manner in which his altars should be constructed, so he also gave to Moses the pattern for and instructions concerning the materials and means of constructing the tabernacle of the congregation. These two, the altar and the tabernacle, were the ordained means of expressing religious devotion, the one of



the individual and the other of the congregation, and both were made after instructions handed down from above. The two methods of worship are classifications of all worship, one personal devotion and individual communion; the other worship by representation or proxy, the devotions of men in the mass. It is well to note that in no subsequent period did God further instruct his people describing the structure to be used in his worship. He had covered the two fundamental classifications of worshipers and all subsequent changes would be made on man's own motion. We find therefore, that all temples, churches, cathedrals, monasteries and other buildings used in the worship of God are of man's device only. The buildings made by man are the expressions of man's view of how best to utilize material things in spiritual worship.

The next form of building used by the Jewish people in their devotions was the synagogue. This was in the form of a permanent building and was for the gathering together of the congregation. The purpose of such meetings was instruction in the law, expositions by a ruler of the synagogue of God's will concerning some line of men's action. The service consisted



of reading, chanting and speaking, and provision was made for the comfort and well being of the attendants by providing room, light, warmth, sittings, etc., sufficient for all. The shape of the building probably varied under local requirements, so that at different periods in the nation's history the plans differed, the latter ones being improvements over the early ones.

The coming of Christ and the establishment of Christianity wrought a change in the buildings used for worship, the names of such places taking on the gentile or Greek word Church instead of the synagogue.

The synagogue was not only a place for holding exercises of worship. It was also the court for passing on offences of a petty nature such as were under the authority of the officials of the synagogue.

The plan of the Christian church was likewise modeled with such a purpose in view. The injunction of the early fathers that the officials of the church were to be the arbiters in all disputes between members of the congregations made it necessary to provide for such contingencies as well





as the more common devotional gatherings. When the church therefore at the time of Constantine was freed from persecutions and arose to the dignity of a State religion and was given the privilege of erecting and building its own religious structures the form most readily adopted for the religious building was that of the basilica, the national Court or Royal Hall. This Roman building was in general of the form of a long room and had one or more colonades along the walls. The roof covered the spaces between columns and walls but the building was open to the sky between the innermost rows of columns. At one end was an entrance and at the other end was a circular apse or extension which was covered and which contained the accommodations for the court. Other entrances were often in the sides near the middle.



Figure 1.



ULPIAN BASILICA IN TRAJAN'S FORUM

AT ROME

From Rojengarten





This building answered many of the needs of the church and its form was adopted because (1) it was suitable for large assemblies to convene: (2) it had an elevated platform at one end upon which the dignitaries of the church could appear and from which the assembly could be addressed; (3) the ritualistic service of the sanctuary could readily be accommodated.

It is very probable that in the first three centuries of the Christian church the gatherings of the people were held in improvised places. Synagogues, the logical places for such meetings, were refused them because the Jews as a religious people refused to affiliate with the Christians in worship even though the church was composed of men and women of the Jewish race. The orthodox Jews regarded the Christians as heretics and apostates and more often persecuted them than encouraged them. The righteous life, holy mien, and virtuous conduct were not regarded as evidences of true Mosaic holiness, but only a means whereby apostates could mimic a righteousness which they did never attain and which inwardly they did despise. The gentile world had no sympathy with the new worship since itself was more or less occupied with its own idolitry. It manifested more charity than did the Jewish people because



the gods of the gentiles were many and this new worship was regarded as the introduction of another god in the long list of worshipful beings. The persistancy of the new religion and the spiritual life exhibited by its professors compelled a hearing, a consideration and a decision favorable or antagonistic. To know of the new doctrine was to accept its teachings and enter into its personal fellowship with God, or was to despise its admonitions and promises and to decline into a confirmed enmity toward all the objects it proposed to establish.

These conditions forbad the construction of church buildings and discouraged the gathering of large congregations. When, however, the new religion grew to prominence in face of such continued opposition and became powerful enough to assert the rights and privileges claimed by other methods of worship, persecutions ceased, discouragements were withdrawn and congregations were allowed unmolested to gather and worship. Then it was if not before that formalities and ritualism were introduced into the worship to make it more attractive or to develop a deeper piety. The building must necessarily provide



accommodations for these formalities. The synagogue did not meet all the requirements nor did the idol temple or shrine seem to be a good model.

The early churches, though of the form of the Basilica, had the several forms of the worship provided for within the room itself. The christian Basilica of San Clemente at Rome is a good example of this early form.

A is the central aisle wider and higher than the side aisles B and C which were used for men and women respectively. The central aisle was terminated at the end opposite the entrance by the apse D. At the east end in front of the apse stood the altar E. Behind at the end of the apse was the seat of the bishop F raised on steps and in a semi-circle on both sides, the seats of the higher ecclesiastics G. In the front of the altar at the end of the middle aisle was a long enclosed space H for the lower clergy who formed the choir. This space received the name of choir. A pulpit was placed on each side of the choir; from one of these the Gospel was read and from the other the Epistle. The whole space which is shut off round the altar is designated the Sanctuary and

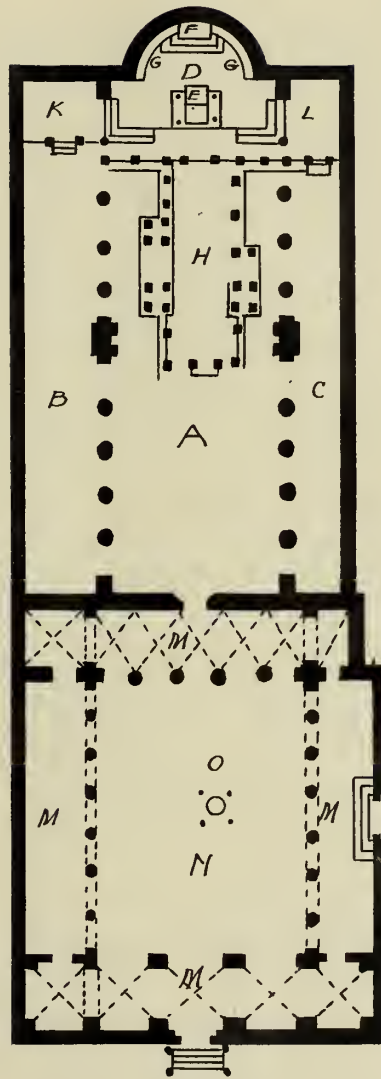




is raised by several steps above the level of the church floor. At both sides of it at the ends of the side aisles an especial place was occasionally shut off. the Senatorium K for men of rank and the Matroneum L for women of rank. A portico M in front of the church is extended till it surrounds an outer court N in which is placed a bowl O for washing the hands. The church proper was for the use of communicants of the church only. The Pronaos or Vestibule N was intended for such penitents as were entirely outside of the pale of the church.



Figure 2.



GROUND-PLAN OF THE CHRISTIAN BASILICA OF JAN CLEMENTE  
AT ROME  
From Rojengarten



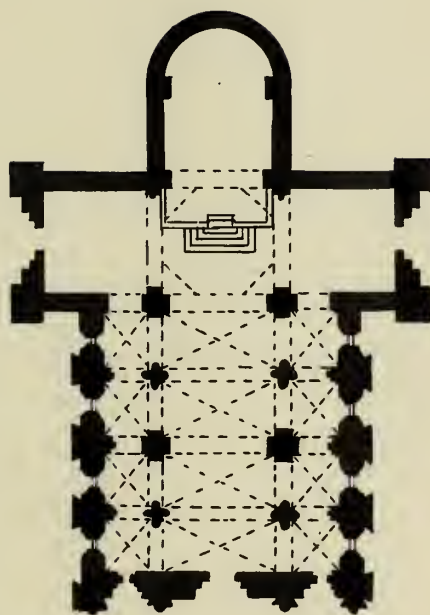


It is thus seen the Roman basilica was the model from which the form of the building was started. The changes subsequently made from the model were those suggested or required by the forms of the church service, the accomodation of those officials conducting them and the convenience of the communicants. One of the principal alterations that took place in the early construction was in the design of the choir, as transepts were almost universally added, beyond which the nave was prolonged considerably further than it had been in the old basilicas. The high alter was placed on the east side of the transept in front of the choir and owing to this construction the design of the church in the shape of a cross became much more distinct and perceptable. It may not have been at first the purpose in the construction to make the cruciform plan, but as the most satisfactory development inclined to that form it was easy to follow it and gather also to the Church the benefit of the sentiment concerning it.

The plan of the church of San Michele at Pavia illustrates this form.



Figure 3.



GROUND-PLAN OF THE CHURCH OF SAN MICHELE  
AT PAVIA

From Rosengarten



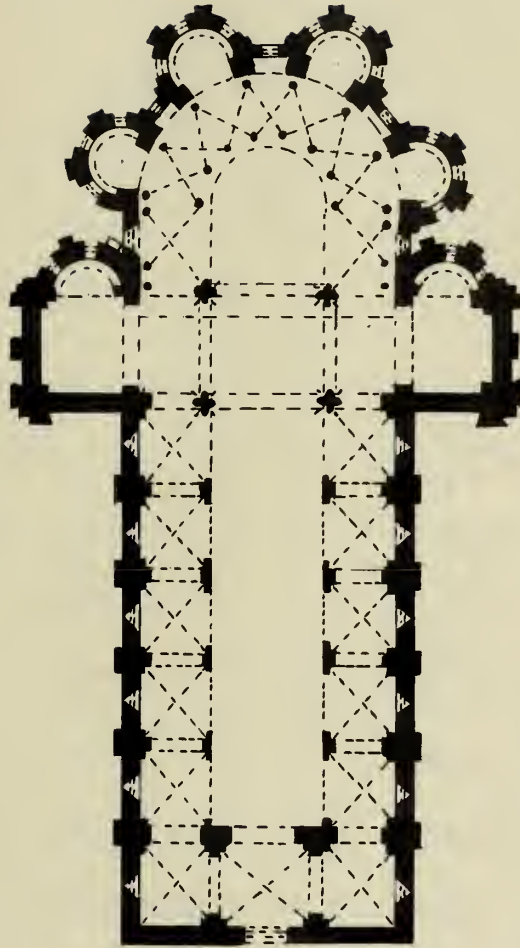
In this church the transepts were of the same breadth as the nave, which was twice as broad as the aisles. A prolongation of the nave formed a detached sanctuary of considerable extent which was raised above the level of the nave, and in it were arranged the seats for the choir. The intersection of the transepts and nave had a superstructure in the shape of a tower.

Besides the simple design of the choir which has just been described a passage was sometimes formed around it, in continuation of the aisles and having the same breadth, with chapels and shrines, as shown in the plan of the church of Notre Dame Du Port at Clermont.





Figure 4.



GROUND-PLAN OF THE CHURCH OF NOTRE DAME DU PORT  
AT CLERMONT

From Rozengarten



Such changes were in response to the enlarged work of the church, both as to number of those officiating and those who were communicants. The same plan was extended so that there were two aisles on each side of the nave and aisles were placed at the sides of the transepts.

As the church grew it took on the form of the institution having departments of work which were accepted as legitimate church work and which opened channels for the activities of the increased number of those assuming holy orders. It is interesting to note the buildings constructed in which to perform this institutional work not so much for their particular influence on the form of the church building as for the position accorded the church building in the community, evidencing as it does, that it all was created by and was an outgrowth of the church. This refers particularly to the great monastic grouping of buildings developed so largely during the middle ages. The monastery consisted of the church building which mostly occupied a prominent square in the middle of the group and around it were the monastic buildings consisting of the abbot's residence, cloisters, dormitories. library,



refectory, infirmary, school, doctor's house and school master's house, guest houses, factories, work shops, threshing floors, mills, kilns, bake houses, brew house, stables and gardens.

The form taken on by the buildings of the Catholic church in the first few centuries of the Christian Era seemed by the authorities to answer all requirements and no further great changes were made. Many minor changes were made called forth by local conditions or by the preferences of individuals, bishops or other officials in charge of the construction, but the regular form was not otherwise changed. The form therefore may be regarded as fixed as it has been used from the sixth century to the present time without material change.

In the sixteenth century occurred the reformation begun by Martin Luther and others. The reform in Germany was confined to the beliefs and doctrines of the church and covered but little of the forms of worship so that no material change was made in the plans of the church buildings. In fact, a Catholic building could be and was used by the reformers wherever opportunity offered. Luther's efforts at reform were





not intended to organize a new sect but to correct many abuses that had become a part of the church doctrine as he thought and not until he was formally excommunicated and found himself with no church in which to work did he feel obliged to go to the extremity of organizing a new one.

So too the changes which took place in England which made of the English Church a separate organization from the Roman Catholic church in the same century was not so much of form but came from a dispute between the King Henry VIII and the Pope as to who should be the controlling voice in the English church. The change came about in a peaceable way by the King assuming authority before held by the Pope, the church not changing its forms, beliefs or rituals only in such manner made necessary by the change of rulers. After Henry had succeeded in obtaining recognition of his assumed authority in ecclesiastical matters the growing influence of the Reformation permeated the common people in England till a general acceptance of the protestant beliefs displaced the Catholic religion. In the reign of Edward VI who followed Henry VIII the change of doctrines was complete and the Protestant Epis-



copal church became the State church. While in changing from the old church to the new there was a large difference in beliefs and doctrines, and in the latter a great liberty was exercised in the common use of the Bible, there had as yet not arisen a great demand for a change in the form of the church building. So the following years did not see any serious changes therein, though as we shall see the continued activity of the spirit of the reformation ultimately wrought changes in the plan of the buildings used in its service.

The Lutheran church of Germany and Switzerland and the Episcopal church of England as we have seen differing from the Catholic not so much in forms and ceremonies as in beliefs and doctrines, no great changes in the form of the buildings used in worship were demanded. So even in the present day in this century, as well as in European countries where these great branches of the Protestant Church originated, we have forms of the ground plans of building with much similarity to the Catholic church plan of the middle ages which was derived from the plan of the Roman basilica. These plans have largely become accepted and fixed as entirely and adequately answering



to the ritualistic worship of those bodies. But the spirit of the Reformation pushed further on and did not stop with the beliefs and formalities of the two great church bodies of Germany and England.

In the seventeenth and eighteenth centuries occurred a great awakening among the peoples of the world in the interests of civil liberty, and hand in hand with it pushed on the spirit of the Reformation. Perhaps civil liberty was the result of the religious awakening. Certain it is that both proceeded together. Both came together to America and both obtained such a hold in this Continent that its name is yet as it <sup>has</sup> always been, the synonym of liberty. As civil liberty means the fullest responsibility and power of the individual citizen so religious liberty means the individual responsibility of men to God. Each must assume his own attitude to God and be held responsible therefor. It is important that we get this idea in order to understand why the protestant churches in America need and use a church plan different from the German Lutheran and English Episcopal, though they be transplanted into this country. Dr. Thomas M. Lindsay, Principal





of the Glasgow College, in a late work on the Church thus summerizes, "The New Testament Church is fellowship with Jesus and with the brethern through him; this fellowship is permeated with a sense of unity; this united fellowship is to vest itself in a visible society; this visible society has bestowed upon it by our Lord a divine authority; and it is to be a sacerdotal society. These appear to be the five outstanding elements in the New Testament conception of the Church of Christ." The two great features of these five presented are that God can be approached at all times and in every place and by every one among his people and he may have fellowship with his Savior not as a servant but as a friend. The mission of the church is to aid men to enjoy and accept this honor and opportunity. Mr. Lindsay further says: "Such is the New Testament thought of the Church of Christ - a Fellowship, a United Fellowship, a Fellowship with an Authority bestowed upon it by its Lord and a sacerdotal Fellowship whose every member has the right of direct access to the throne of God, bringing with him the sacrifices of himself, his praise and his confession."

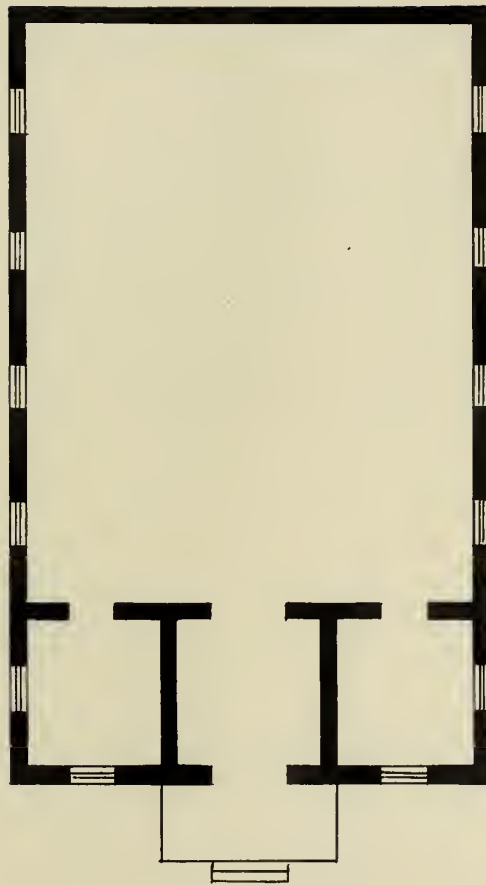


The spirit of the reformation moved onward till this conception of the church stood out clear and plain and the study of the church plan of the American protestant churches becomes the more interesting in that we may see how the formalities of worship of the old churches wherein was a mediating priesthood have been put away and prominence given to the privilege of every one to come into the presence of God.

The first church plan seen in this country aside from the English form brought over by members of the State church was the meeting house of the Pilgrim Fathers. This consisted of a single assembly room with an entry way and small side rooms and was as its name suggested a place of meeting. Nor was it confined to the use of the clergy. It was the place of assembly of the town meeting an institution so famous among the early fathers of our Republic and still in vogue in many places in the eastern States. A man to be a citizen and have a voice in the government must of necessity be a church man and attend church services. Both duties were alike religious.



Figure 5.



*EARLY MEETING HOUSE*

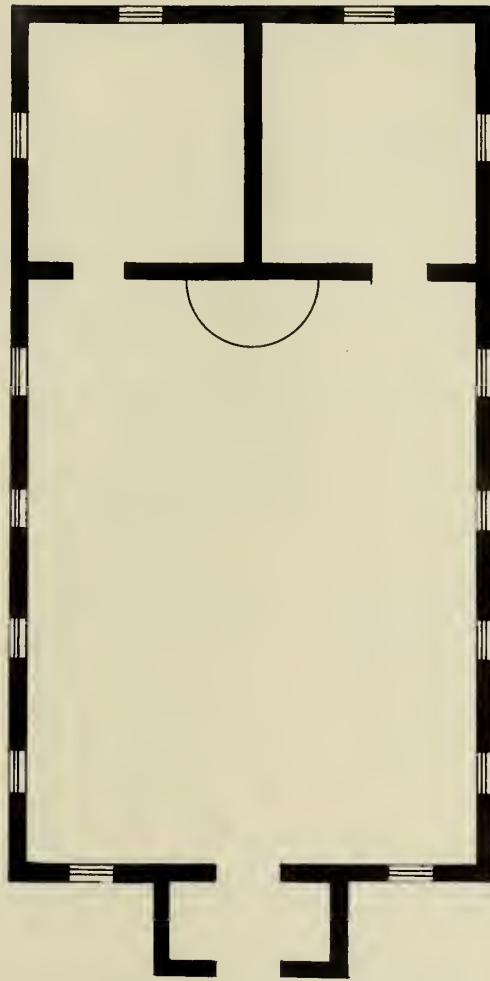




The meeting house was for the public service. No means were provided for personal or special devotions other than the individual might enjoy while in the great congregation. The residence or home had to be used wholly for such personal devotions. But the Church building could not but provide for these necessities and rooms were set apart in the building for such uses. These were used for religious instruction, examination of the Scriptures, discussion of points of doctrine and for spiritual guidance. A form of this plan can be seen in Figure 6.



Figure 6.



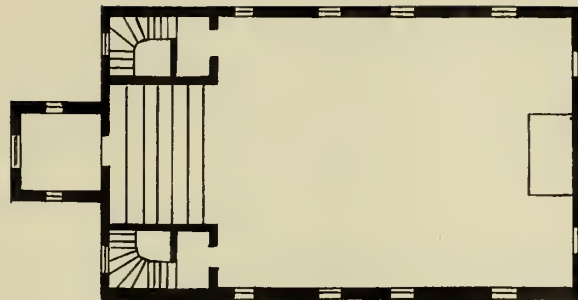
FLOOR PLAN



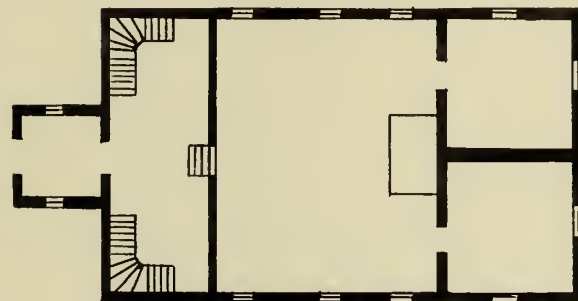
Religious instruction became much more active in the church especially among the young and the church plan again was made to meet this great need and a special room was prepared for the meetings of the congregation for the study of the Scriptures and personal instruction therein. Some churches had class meetings of divisions of the church membership in which experiences, advice, admonitions and guidance to a high Spiritual life were abounding features. Rooms were added for all these necessities.



Figure 7.



MAIN FLOOR PLAN



BASEMENT STORY PLAN

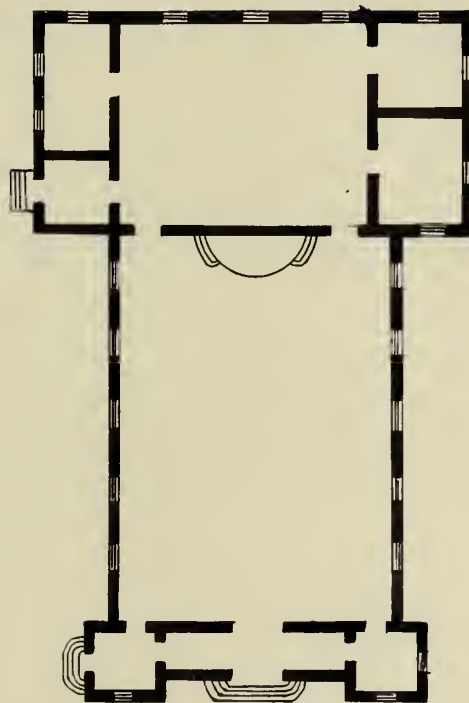




In all these and subsequent changes it will be noticed that the key note of progress in the church was fellowship with Christ and the work of the church was to enlighten its members to their privileges and inspire them to accept those privileges. Thus study of the Scriptures, Conferences with one another, personal experiences, religious advice. all contributed to an intelligent growth in spiritual life among the individuals composing the church. The church plan continued to grow in response to this growing spirituality. We have another form in Figure 8 in



Figure 8.



FLOOR PLAN



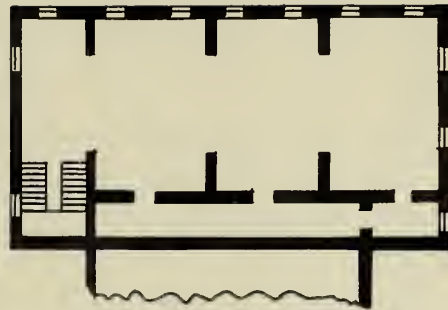
which there is a diversified form of building.

The next great change was made in response to the growth in the church of the sentiment that the social nature must be guarded and protected from wrong influences. Rooms were thus provided for social meetings of members and what are now called parlors were introduced. These were more often at first set apart in a separate part of the building usually in the second story over the Sunday school and class rooms. This is shown in Figure 9.

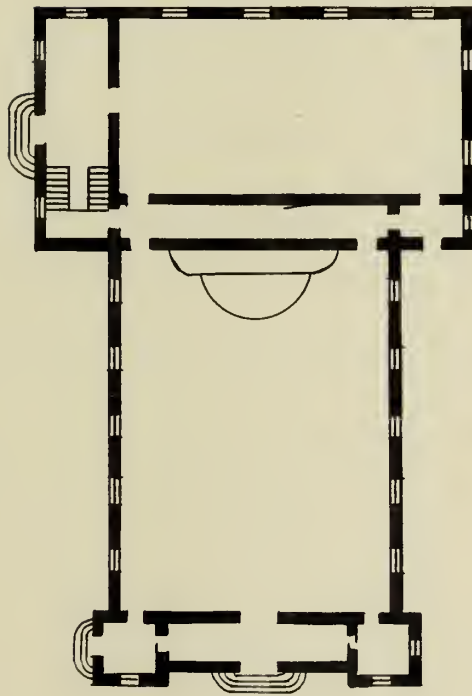




Figure 9.



PALOR FLOOR PLAN



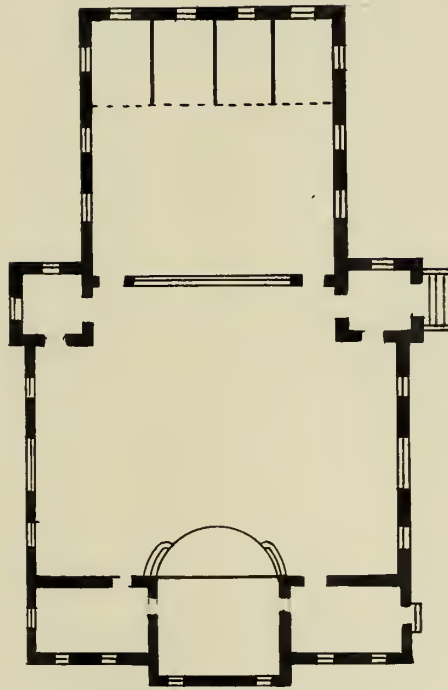
GROUND FLOOR PLAN



An advance again occurred when the conception of the Sunday school was enlarged to the point that it was a church service and a desire to unite all the participants into the great congregation's services. This was sought by placing the Sunday school room on the same floor plan as the auditorium and making it possible to connect the former with the latter. The first efforts to do this was by placing the Sunday school room in the rear of the seats of the auditorium and was designated at times as the "Extension" plan and the "Telescope" plan. After years of trial it was evident that the Sunday school could not be hitched on to and make a part of the church congregational service but would ever remain a separate and distinct service.



Figure 10.



FLOOR PLAN



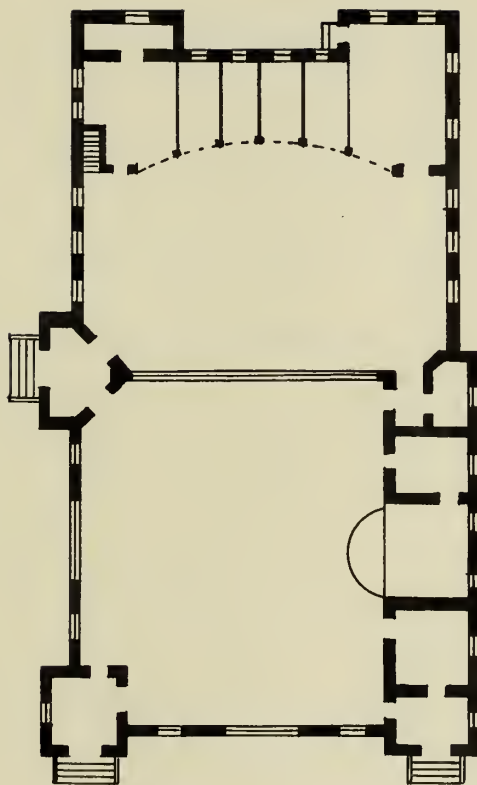
Thus the permanence of the Sunday school service as a great and distinct work of the church became more assured.

The idea of "extension" however, revealed in the effort at combination, was not to be lost though the first efforts expended to that purpose were not admitted to be successful. The rear seats of the extension proved to be not serviceable as a part of the auditorium and other methods of accomplishing the same end were tried.



卷之四

FIGURE 11.



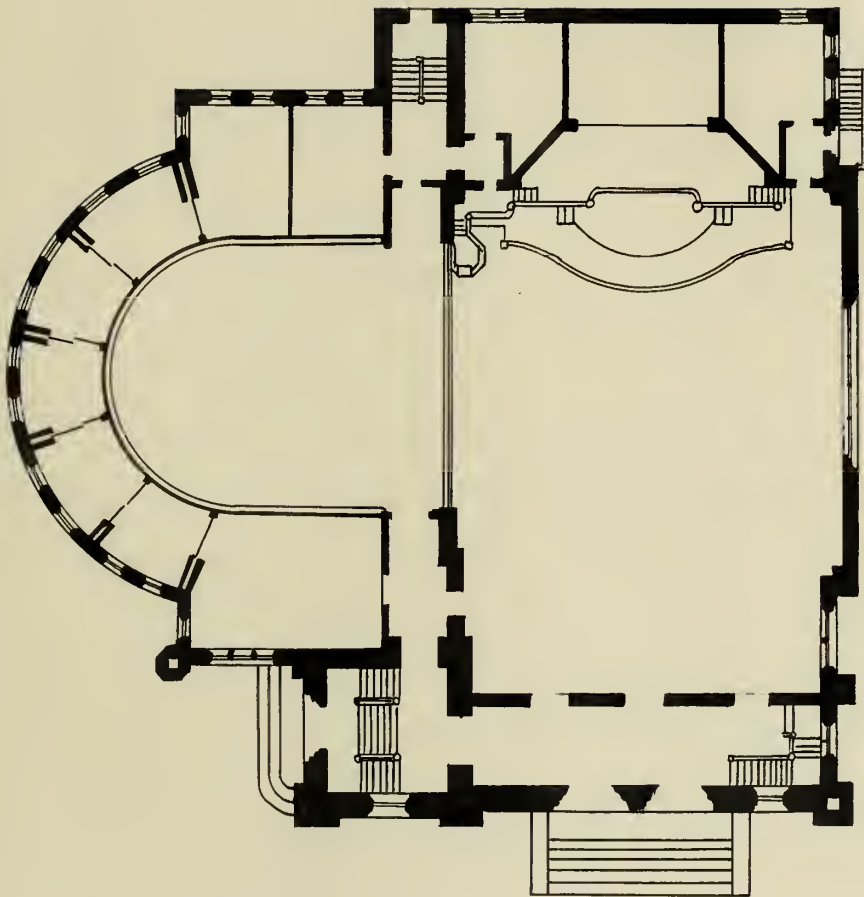
FLOOR PLAN



The plan of placing the Sunday school room at the side of the auditorium was more successful than in the rear, because the pulpit and choir were nearer to the extension and both hearing and seeing were improved. Improved methods were used in making the opening extensive and without obstructions. This plan was so good that it became quite popular and is now some used in the best churches. There has just been completed in South Bend, Indiana a beautiful Memorial church the gift of the Studebaker family costing \$ 150,000 which is of this plan.



Figure 12.



MAIN FLOOR PLAN OF THE STUDEBAKER MEMORIAL CHURCH

SOUTH BEND INDIANA



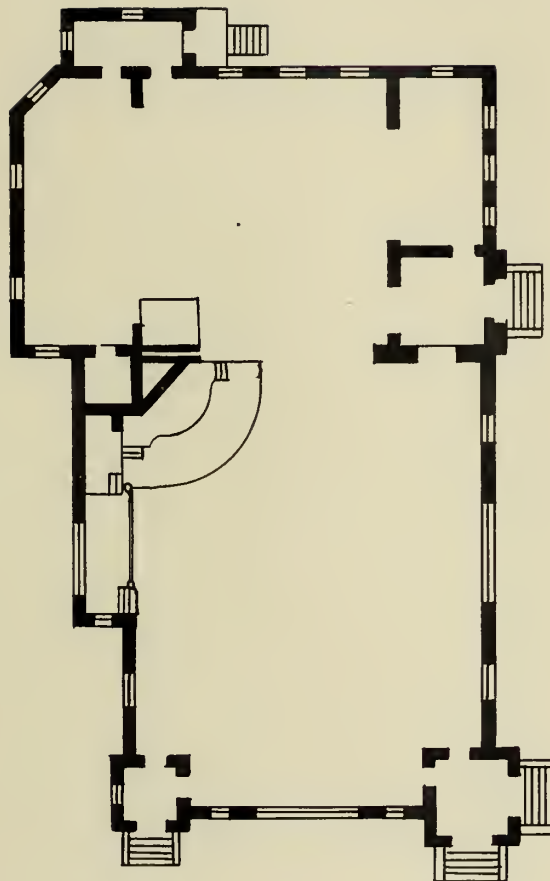


It has the novel feature of having two pulpits, one a tall one not unlike the pulpits of the Lutheran and Catholic churches placed near the line of the intersecting partition so that many more persons can see and hear than can be accommodated in any other manner. This, however, makes useless a number of seats in the auditorium which are near the pulpit because the pews are set circular to a center near the regular pulpit of the auditorium.

A further change was made by placing the pulpit in the corner of the auditorium next to the Sunday school room. This plan overcame the just criticism that only a few persons could see and hear well in the side room. This placed the speaker almost under the opening and in both rooms the voice could be heard with equal ease. This form of plan has been used very largely having more or less perfection. The greatest early fault was that not all the seats of all the rooms were made available as sittings in a great meeting so success in extension of the auditorium was not complete.



Figure 13.



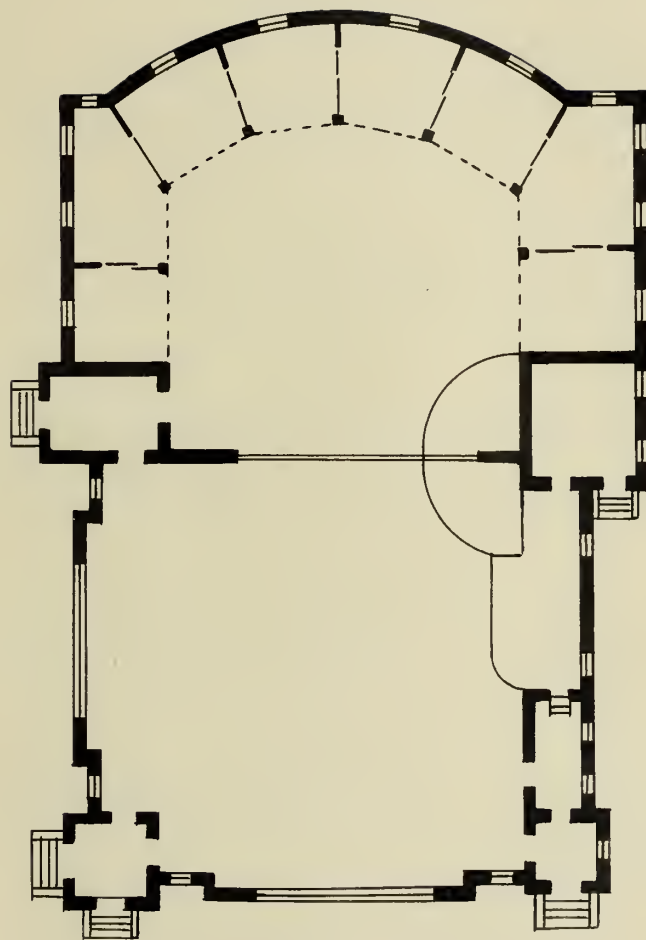
FLOOR PLAN



Efforts were then put forth to improve this form by removing all objectionable features or as many as possible. The most complete plan is shown in Figure 14 which is the best form that



Figure 14.



FLOOR PLAN





has been developed to this time. The commonest criticism of this plan is that all church buildings made on this plan have a similar appearance. This is scarcely a criticism, however, when we reflect upon the form of other churches. The Catholic church plan has been used with but slight changes for 1500 years and it is the pride of that church that its buildings need no other plan. So too the German Lutheran form of building has not been changed in many centuries and the English and American Episcopal churches have a similar history. From the standpoint of the oldest churches of Christianity it would appear that the criticism is a favorable one. Then with the usual latitude allowed the designer of a building the good architect is enabled to vary the exterior appearance and the interior decorations and construction till, instead of monotony in the design of a group of church buildings of this plan, there is only a similiarity with a delightful variety producing a most happy result.

In thus discussing the advancement in the form of the church plan we have omitted considering many minor changes that have occurred as the development proceeded, but have large-



ly confined our study to the auditorium and Sunday school room in their relations to one another. The growth of the Sunday school developed the activity of the young people in the church and after a time a distinct young people's organization grew out of that and the enlargement of the Missionary movement combined, and it became necessary in the church building to provide special rooms for the services of the young people's societies or to so alter rooms that they could be used by those societies equally with others. Again, the several denominations have different methods of solemnizing the two great sacraments of the church, Baptism and the Eucharist. The plan of the building requires provision for the celebration of these in a dignified and impressive manner.

An advance has been made in another respect which affects the church plan. I refer to the serious consideration now given to the mental and physical well being of the young people of the church. The question is not universally accepted, and, indeed, many church people are very conservative in moving toward that end. In some churches the progressive idea predominates and provision is required for reading rooms, librar-



ies, music rooms, and night classes for study and gymnasiums. bath rooms, swimming pools and military juvenile drill rooms. These rooms are to be open daily and to be in charge of competent persons to guide and direct those taking advantage of them. The church plan is enlarged to include the accommodations required by these several forms of helps. A church thus organized is sometimes called an "Institutional" church probably because it purposes to do for man spiritually, mentally and physically all that can be done in his aid, which things are or have been done by several separate institutions.

It should be noticed that in all the later developments of the church plan economy in construction has entered largely into the work of designing the building. This has urged the use of a single room for several purposes at different periods in the week. The seating capacity of the building as an auditorium is limited only by the combined capacity of all the rooms which can be thrown together by opening doors and removing partitions. League rooms, parlors, and dining rooms are made to do duty as class rooms for the Sunday school and all these together with the Sunday school room jointly to increase





the capacity of the auditorium.

Again it will be noticed that the desire for convenience has had a very noticeable effect in making popular the changes that have taken place in the church plan during the last two hundred years. Is this arrangement the most convenient ? does it save steps and time ? will it promote quick and effective supervision ? and many other such questions must be answered in the affirmative in order that the plan may be acceptable. It is further true that the soberer questions Is this churchly ? is this dignified ? how will the spiritually minded be impressed ? are sometimes put aside, or are not asked; and it not unfrequently follows that church buildings are undignified, incongruous, unbalanced and exhibit the taste of the play wright or comedian rather than the profound sense of a holy people devoted to the service of the King of kings.

How pleasant it is to see in a church building those indescribable things of good taste which lend themselves to assist every one to the high point of religious devotion and to note the entire absense of things which offend and irritate,



and which make the serious consideration of spiritual things a difficult and burdensome task!

It is a pertinent question to ask if it is possible to foretell what may be the future changes to be made in the church plan. The answer cannot be given with certainty. The general trend of the movement which has developed the church plan has been and may be studied and from that study may be deducted truths more or less conclusive embodying further changes.

The key note of the Protestant church is Friendship to God. The intent of the church is to bring man - individual man - into the presence of God as a friend and son. a social being, loving, praising and communing with Christ and actively entering into his loving work among men. It is not that man should be a distant worshiper, an admirer of the Infinite Mind, a devotee waiting on God and doing his bidding. Nor does the Protestant church represent man as standing aside fearful and trembling while some one appointed with sacerdotal power presents his petition for him and solicits divine mercy and compassion.



Abraham was called the "Friend of God." Christ said to his disciples, "Henceforth I call you not servants but friends; for the servant knoweth not what his master doeth." God wants not worshippers, but friends and companions. They are to have such a high spirit of appreciation for Christ, who he is and what he does, that the act of worship is as natural as the loving smile the little child bestows on its mother.

The church building in response to this definite purpose of the church to promote individual communion with God will be changed as communities may see an opportunity of furthering this fixed purpose. We may not be able to foretell the future. It may be of no great good to us to know it. The good which may be derived from its contemplation lies in whether the church will take the steps and make the changes as new enlightenment suggests and as a closer communion with God gives assurance.











